

577 with both hands and declare in my name that I will give all
627 that Nejtûl asks, if Eben Rubejn decides that the *al-mukalledât* gifts must be given."

Snejdân then held both ends of his moustache in his fingers and Za'al promised to give Nejtûl all he demanded, if Eben Rubejn should decide by affixing his seal that *al-mukalledât* were lawful. Going to Eben Rubejn, he soon returned with a decision in the affirmative. But, as neither Nejtûl nor Raṭwân would abate anything of their demands, Za'al gave up his claim to Nejtûl's daughter, and she afterwards married another man.

A certain Rwejli was given to quarreling. Once he quarreled over a camel with a man more powerful than himself. Unable to obtain his right, he cut off a handful of hair from her tail, brought it to Sa'dûn eben Me'gel, and said:

"Behold, this hair asks God's and thy protection in a matter of right!"

"Be it so, thou owner of the camel! The right should be helped to grow freely, for a just dispute must go on its well trodden road."

Then Sa'dûn mounted his mare, took the hair with him, and, accompanied by his slaves, rode to the herd of the disturber of the right, *kaṭṭâ' al-hakk*. The slaves soon found the camel with the clipped tail and began to drive her away. Alarmed by his herdsman's cries, the disturber of the right galloped up on his mare; but Sa'dûn shouted at him:

"Wilt thou let thy cousin have his right?"

"No."

"Know, then, that I shall help him to obtain it."

Having said this, he gave the she-camel to his protégé and dismissed him with the words: "In future protect thy camels thyself. May God protect me from all the evil thou causest by thine incessant quarreling!"

428 The parents of a married woman who had no other heirs
627 died leaving a large herd of camels. The daughter wished to
577 get at least two she-camels out of the estate, but the relatives
695 of the dead couple refused to permit it, and she had to return to her tent in disgrace, *rawwahat haḡlâna 'ala bejtha*. Not long afterwards the camp was moved to another place, and while she was pitching a tent she saw her parents' camels passing by. Running towards the herd, she selected two young she-camels, drove them to Krejtân eben al-Hûm's tent, and,

making them kneel there, shouted to Krejtân: "Behold, of 428
 God and of thee I ask protection for these she-camels, as 627
 they are the property of my *ahl*, kin, by right." No sooner
 had she said this than one of her relatives came running to 577
 her and, rolling his eyes in a frenzy, *tâjerât 'ajûneh*, tried 695
 to drive the animals away. But the protector spoke sternly:

"Stand still, fellow! Art thou blind? I was asked to protect
 them. Not until thou allowest right to take its course and they
 are adjudged to thee, canst thou have them. *Jammak jâ zelema*
ent 'amjân hadôlen mdaḥḥalât 'alejji bel-ḥaḥḥ elja-mšejt al-
ḥaḥḥ w-sârat lak ḥodhen." The woman then chose a security,
 who took her opponent to the *'ârefa* judge, *'Awejnân eben*
Sa'îd:

"Tell your story, *eḥteû*," ordered the judge. The woman's
 representative began:

"What dost thou think, O *'Awejnân*, of a woman crushed
 by the will of God? *wêš 'endak bel-ḥurma maḥtû'at aš-sejḥa*.
 We wish, if it be God's will, that thou shouldst not deprive
 her of her share of her parents' estate."

The opponent argued thus: "What dost thou think, *'Awej-*
nân eben Sa'îd, of a wedded woman, *alli birkubet ar-raġġâl*,
 who wants to divide with me the herd of my relatives? *tabi*
thâšerni beḥalâl hali. And yet she is no desolate orphan, having
 a noble husband living and two sons; *w-ḥâdi mâ hi jetime*
alḥin hi birkubet ar-raġġâl w-laha waladejn. I desire of God
 and of thee that thou deprivest her of the share of the herd
 of my *ahl*."

'Awejnân declared: "A case like this has been already
 decided. That decision is more than five years old and is
 therefore valid for this woman too. Both she-camels are hers."

In the spring of 1899 the *Hwêtât*, *sanat al-ḥwêtât*, at- 727
 tacked the *Ḳmuṣa* in their camp at al-*Krejât*. The latter 577
 resisted bravely, but it was long before the enemy was finally
 beaten off. Many warriors were killed and many wounded. One
 of the *Hwêtât*, while fleeing, shot dead the grandson of Eben
Kardûš. Then, realizing that it was impossible to escape, he
 drove his horse right into the *Ḳmuṣa* camp, leapt into *Ršejd*
eben Mešreb's tent, and asked for protection, *tâḥ bel-bejt w-*
daḥal ad-daḥil w-silem. *Ršejd's* daughter shouted instantly to
 the pursuers:

"Stand still! There is a tent before you. He is our protégé,"
 and sent a female slave for her father. *Ršejd*, though he was

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Filled with joy, Ḥalaf rode to his tent, branded the camels with his mark, and let them be driven to pasture. But soon afterwards Fājez, ignorant of Ḥalaf's stratagem, sent a slave to demand the animals. Ḥalaf, of course, sent back the answer:

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"The *zwāmel* are mine. Eben Ġandal gave them to me."

The slave asked: "Which Eben Ġandal?"

"Ġed'ān eben Ġandal."

On hearing the message, Fājez inquired of his wife and, learning what had happened in his absence, let Ḥalaf have the camels with the words: "A gift of Eben Ġandal knows no *menn*."

A camel presented by a man to his divorced wife belongs, with all her calves, to the divorcee exclusively. Neither the husband's nor her own kin can lay any claim to her. She can give or sell the camel to whomsoever she wishes and spend the money received for it without being responsible to anybody, for she is the sole owner of that property, *nā leha šerīc ill-allāh*.

When a Rwejli dies, leaving a widow with a baby daughter, his kin takes his tent as well as his camels. The widow goes back with her daughter to her own kin. From the price that had been paid for her she gets a she-camel, *ba'ir*, which also belongs to her only. The little daughter remains with her till she grows up, returning then to her father's kin.

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If a Rwejli leaves two widows with little boys, his property is divided temporarily between both widows to enable them to bring up the boys. At the sons' maturity the estate is divided among them according to law, i. e. the first-born is given one camel more than his brothers. This male or female camel is called *nefel*. The tent and the saber belong, as is the Arab custom, *ṭarājež al-'arab*, to the youngest. The gift, *nehile*, which the boy receives on his circumcision is his own property, which he shares with nobody.

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A short time ago a Rwejli died leaving two widows, each of whom was suckling a baby boy. Ḥalaf āl Iden, who became their guardian, *wāṣi*, gave one widow both the tent and all the camels, letting the other go empty-handed with her boy to her kin. When the latter complained of this high-handed action to Prince an-Nūri, he ordered the estate to be divided between them equally, as required by the Bedouin law, *ṭarājež al-'arab*.

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If after the father's death his sons also die, the widow's

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share of her husband's property is three she-camels, so called *nežile* (pl., *nežâjel*), that is, the first as the price of her womb, *hakḳ baṭnaha*, in which she carried her sons; the second as the price of her breasts, *hakḳ dajdaha*; and the third as the price of her hip, on which she lay while suckling them, *hakḳ matnaha*. Besides these she takes a fourth camel as the price of her husband, whom she served till his death. When this widow dies, the fourth camel, *hakḳ rukubatha*, is inherited by her kin while the first three, *nežâjel*, fall to the kin of her late husband.

When a man dies leaving only married daughters, each of them is entitled to two she-camels out of the estate, one on account of the dowry, *siĵâk*, which was paid for her, and the other in remembrance of the father.

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The right of inheritance, *hakḳ al-waria*, is vested in sons alone. The eldest selects first two she-camels called *mhawwa w-haziza*, then the others take one each, then the eldest son takes another camel, and so on until all the camels are divided. The mare, too, goes to the eldest; its first filly to the second; its second to the third; while the fourth son will get the filly of that which went to the second. The tent itself belongs to the youngest brother, its whole internal equipment to the eldest. Every daughter is given two she-camels, *wârda w-şâder*, going for water and returning with it, or *halûba w-rakûba*, milking and riding.

In case the sons will not divide the estate but use it in common, *elja' tahâşarow*, the eldest offers a *dabiht al-ĥişer*, common sacrifice.

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When an uncle on the father's side dies without male issue, all that he leaves belongs to his nephews. If the eldest of them rides his uncle's mare on raids and captures horses or camels, he must not keep them. The mare was owned by the uncle, and to his estate belongs the booty, in which, therefore, all the nephews share. Should they divide the estate among themselves but after some time agree to administer it in common, the eldest immolates a *dabiht al-ĥişer*, common sacrifice. He also offers a sacrifice on the day of commemoration for all who have departed that year.

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A married woman may have her own estate. This comes either from her kin or her husband's or from her savings. All that she has bought from her savings she can sell at will, but, as to her other property, she must be directed by the will

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of her husband or her *ahl*. After her death her son inherits all that came from her kin. the rest goes to her husband.

A father can leave his property to his daughters if he has no son, but he must appoint a guardian for them, who is also called father. This is done with the words: "Behold, I exclude the flesh and blood from which I descend. Thee I appoint to be the father of my daughter (or daughters). My whole estate I present to my daughter. My relatives of the flesh and blood from which I descend must take nothing from her. Thou wilt see to it. But on the commemoration day of all faithful departed. *ṣahijje*. my daughter should not forget me." In case this daughter marries, her property is inherited by her son, or, if there is no son, by her *ahl*; her husband can claim nothing.

The right of inheritance belongs to all relatives up to the ninth degree. *rā' tis'a ḡdūd jaret*. In the absence of lawful heirs, that is if the kin has entirely died out. *temši 'alejhom ad-dinja' mā jezall kūd al-ḥurma*. the woman most nearly related to it receives whatever estate is left and is bound to a sacrifice on the *ṣahijje* day.

*Jā wanneti wannet jetim
'okb al-ṣala' 'ammeh walāh
jaṣiḥ w-jowmi beḥ-ḥelil
w-jakūl walli min ḥaja'*

This is the lament of an orphan
Who, having lost his father, receives orders from an uncle.
He gives the alarm cry, waves the hem of his cloak,
And says to himself: 'Vanish from life.'

Al-ṣala' is a father who appointed a brother of his to be the guardian of his son. The orphan, dissatisfied with his guardian, sights the enemy. Giving the alarm cry, he waves his mantle in the direction of the approaching danger and encourages himself, *nesmek* or *naṣṣeh*, to resist the enemy even at the risk of losing his life. In the latter event, at least, his mourning for the loss of a dear father would cease.